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CHRIST AND THE STUDENT WORLD

A Review of the World's Student
Christian Federation,
1920-21

PRICE SIXPENCE

World's Student Christian Federation

WORLD'S STUDENT CHRISTIAN FEDERATION

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Vice-Chairman: Miss Michi Kawai, 16, Itchome Nishiki Cho, Kanda, Tokyo.

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Charles D. Hurrey, Esq., 347, Madison Avenue, New York City. Cable Address: *Forsec, New York.*

Miss Margaret Wrong, 16, Boulevard des Philosophes, Genève. Cable Address: *Fuace, Genève.*

Cable Code: Western Union.

Official Periodical: *The Student World.*

Further information and all publications of the World's Student Christian Federation may be obtained from any of the above-named officers and secretaries, or from any of the National Headquarters of affiliated Movements mentioned below.

Student Christian Movements affiliated to the Federation

Australian Student Christian Movement.

182, Collins Street, Melbourne. Cable Address—*Student*.

Student Christian Movements of China.

- (a) Student Young Men's Christian Association, 20, Museum Road, Shanghai. Cable Address—*Committee*.
- (b) Student Young Women's Christian Association, 61, Range Road, Shanghai.

Fédération Française des Associations Chrétiennes d'Etudiants.

Rue de Provence 41, Paris IX. Cable Address—*Cotenal*.

Student Christian Movements of Germany.

- (a) Deutsche Christliche Studenten-Vereinigung, Tieckstrasse 17, Berlin, N4. Cable Address—*Studentendienst*.
- (b) Deutsche Christliche Vereinigung Studierender Frauen, Tieckstrasse 17, Berlin N4. Cable Address—*Studentendienst*.

Student Christian Movement of Great Britain and Ireland.

Annandale, North End Road, Golders Green, London, N.W.11.
Cable Address—*Indefessus*.

Student Christian Movements of India, Burma, and Ceylon.

- (a) Student Christian Association, Vellala Teynampet, Cathedral Post Office, Madras. Cable Address—*Scaibac*.
- (b) Student Young Women's Christian Association, 5, Russell Street, Calcutta. Cable Address—*Fourfold*.

Federazione Italiana degli Studenti per la Cultura Religiosa.

Dr. Cesare Gay, Via Roma 373, Naples.

Student Christian Movements of Japan.

- (a) Student Young Men's Christian Association, 10, Omote Sarugaku Cho, Kanda, Tokyo. Cable Address—*Flamingo*.
- (b) Student Young Women's Christian Association, 16, Itchome Nishiki Cho, Kanda, Tokyo. Cable Address—*Emissarius*.

Nederlandsche Christen-Studenten Vereeniging.

Dr. H. C. Rutgers, Hardenbroek, Driebergen. Cable Address—*Rutgers, Doorn*.

New Zealand Student Christian Movement.

Miss Margaret Walker, 64, Dyers Pass Road, Cashmere Hills, Christchurch.

North American Student Christian Movements.

- (a) American Student Young Men's Christian Associations, 347, Madison Avenue, New York. Cable Address—*Forsec.*
- (b) Student Young Women's Christian Associations of the United States, 600, Lexington Avenue, New York. Cable Address—*Outpost.*
- (c) Student Christian Movement of Canada, 604, Jarvis Street, Toronto. Cable Address—*Emissarius.*
- (d) Student Volunteer Movement for Foreign Missions, 25, Madison Avenue, New York. Cable Address—*Student.*

Student Christian Union of Russia.

Scandinavian University Christian Movement.

- (a) DENMARK : Professor V. Ammundsen, Fuglegaardsvej 30, Gjentofte, Copenhagen. Cable Address—*Academica.*
- (b) FINLAND : Eelis Gulin, Nya Studenthuset, Helsingfors. Cable Address—*Adlucem.*
- (c) NORWAY : Erling Tobiassen, Universitetsgt. 20, Christiania. Cable Address—*Bibelselsk.*
- (d) SWEDEN : Teol. Lic. Hilding Pleijel, Bantorgat 11, Lund.

Students' Christian Association of South Africa.

Stellenbosch, Cape Province. Cable Address—*Student.*

Association Chrétienne Suisse d'Etudiants.

Rev. F. de Rougemont, Evole 21, Neuchâtel. Cable Address—*Studentes.*

Student Christian Movement in Lands without National Organizations.

Robert P. Wilder, 25, Madison Avenue, New York.

LIST OF QUESTIONS SENT TO THE FEDERATION MOVEMENTS *by the* WORLD'S STUDENT CHRISTIAN FEDERATION

(The reports are for the annual period beginning October 1st, 1920, and ending September 30th, 1921.)

1. THE FIELD.

Has there been any marked change in the number of students during the year under review in contrast with the preceding year? Give facts and the explanation of these changes.

2. THE ORGANIZATION OF THE STUDENT MOVEMENT.

(1) What is the total number of separate student organizations belonging to your Movement? Also give the number of members in all these organizations.

(2) What is the composition of the controlling or supervisory committee of your Movement, and how is it elected?

(3) What is the total number of national secretaries and also the total number of local secretaries who devote all or the greater part of their time to the Student Movement as employed workers? Indicate the particular sub-division of the work for which each of the national secretaries is responsible.

3. FACULTIES REPRESENTED IN THE MOVEMENT.

What faculties are represented in your Movement, e.g., Arts, Science, Medicine, Theology, Education, Fine Arts, etc.? Do you carry on work among the students of all these faculties? Have you special departments for any one class of student, e.g., Fine Arts, Theology, and if so, how is it organized and what is its policy?

4. ATTITUDE OF PROFESSORS AND TEACHERS.

In what ways do professors and teachers further the work of your Movement?

5. SCHOOLBOYS AND SCHOOLGIRLS.

What work does your Movement carry on for schoolboys and schoolgirls? Do you have Associations or Unions among them, and if so, how many? If your Movement conducts camps for either schoolboys or schoolgirls, indicate how many attended these during the period. Mention any other activity on behalf of schoolboys and schoolgirls and any other facts of interest concerning them.

6. TRAINING LEADERS.

What means have you found most fruitful in securing and training leaders for the work of your Movement?

7. BUDGET.

What is the amount of the budget of your Movement and how do you raise it?

8. PUBLICATIONS.

What new books, pamphlets, or leaflets, or revisions of old ones have been published during the year?

9. STUDENT CONFERENCES.

What Student Conferences have been held under the direct supervision of your Movement and what was the number of delegates at each? Please give the dates and places.

Have there been groups or conferences of students for the discussion of problems related to the subject of war or international relations from the Christian point of view, especially with reference to discovering and following the mind of Christ?

10. PRAYER.

What is the attitude of the members of your Movement to private and corporate prayer?

What is the practice of your unions or branches in this matter?

What has your Movement done to promote prayer and how far have these efforts been fruitful?

11. BIBLE STUDY.

What is the total number of students in the Bible circles or classes of your Movement who have been enrolled for a regular course of study?

What textbooks and other courses of study have been found most vital and dynamic in their influence?

What has been done by your Movement to secure and train leaders for Bible circles and classes?

What has been your experience as to the value of discussion groups and forums in promoting Bible study?

What is the general attitude of students in your field to the Bible? What is the attitude of your Movement to modern Biblical scholarship?

What do you do to promote : (a) An understanding of the nature and message of the Bible? (b) To develop systematic study of the Bible? (c) The devotional use of the Bible?

12. EVANGELISM.

In presenting Christianity, what features of the Gospel does the experience of your Movement lead you to emphasize?

What are the chief causes why students do not become disciples of Christ in your field, and what steps does your Movement take to win such students? Give the facts of greatest encouragement in connection with the evangelistic activity of your Movement during the past year.

13. SOCIAL STUDY AND SERVICE.

To what problems of society in your country do you desire to direct the attention of your members?

To what extent are your members in sympathy with democratic and labour movements?

What has been done to encourage the study of social problems from the Christian point of view? Give the total number of students engaged in such study under the auspices of your Movement. Especially mention the books that have been found most useful in this study and also the methods which have proved particularly valuable.

What means are employed to enlist students in social service?

What are some of the forms of social service which are being undertaken by Unions or Associations, or in which students are enlisted?

14. MISSIONARY.

Do you have an organization for recruiting Student Volunteers? If so, what is its name?

Give such facts regarding the missionary activities of your Movement or of this recruiting organization as will be of special interest.

What is the prevailing attitude of students of your field to the foreign missionary enterprise of the Church?

What is done by your Movement to interest and educate students in missionary work and problems? How many are in mission study classes?

The Federation would like to know the number of Volunteers for missionary service enrolled by your recruiting organization who have actually proceeded to the mission field (1) during the year under review; (2) from the beginning of your Movement up to September 30th, 1921.

15. ATTITUDE OF STUDENTS.

What is the attitude of the students in your Movement to the World's Student Christian Federation? What are you able to do to promote the work of the Federation?

16. FOREIGN STUDENTS.

What work to help foreign students is being done under the auspices of your Movement? Give important facts and developments.

What effect has contact with foreign students had upon the missionary or international outlook of your members?

17. GENERAL.

Give any further information about your field and its problems, or your Movement and its work, which you think would be of general interest to other members of the Federation.

CHRIST AND THE STUDENT WORLD

Ever since its foundation in August, 1895, it has been the practice of the Federation to issue an annual questionnaire to all its affiliated Movements, and to such unaffiliated Movements as were in close touch with its work. The answers to this questionnaire have been printed in full until this year, when for reasons of economy the Secretary to the Executive Committee was instructed to prepare instead, a summary of the answers received.

Miss Margaret Wrong gave invaluable help, and together they have produced the following pamphlet. They have adhered strictly to their commission, namely, to prepare a summary of the annual reports of the different Movements affiliated to the Federation. They have used the reports from the unaffiliated Movements merely as illustrative material, and have given no account of those activities of the Federation, e.g., the European Student Relief, which are conducted in addition to the activities of the affiliated Movements.

Thus there will be no account given of the work of the Officers and Secretaries of the Federation, Conferences and Committees called by the Federation, Federation publications and organization; apart from those of the Movements composing the Federation.

The summary has been prepared under two considerable difficulties: (a) the extraordinary unevenness of the reports. They vary in length from two pages to twenty-six pages. (b) An even greater difficulty was the fact that when the summary should have been already issued, seven important reports had not yet arrived. Two are still missing as we go to press.

Appended is a list of the questions answered by the Movements. Their order has been rearranged, in order to suit the sequence of thought it seemed well the Summary should follow, but they are otherwise unchanged.

(The Roman figures after the heading of each section indicate the queries on the questionnaire from the answers to which the section has been prepared.)

THE FIELD (I).

The Field of the World's Student Christian Federation has greatly increased during the past few years:

(a) *Through our entrance into previously almost untouched fields—Dutch Indies, French Indo-China, Latvia, Esthonia, Poland, Czecho-Slovakia, Jugoslavia, Rumania, etc.* All of these fields, as far as Europe is concerned, are in new or newly reconstructed countries. This means, not merely that we enter fields we have not touched before, but that the student field in these countries is actually a new one, for the political circumstances in several of these countries before the war were such as deterred

the students of the racial majority from studying in the universities, e.g., Poland with its six universities and 28,000 students is almost completely an addition to the field, as only in Krakow and Lemberg did Polish students study before the war.

(b) *Through the presence of large numbers of refugee students in Europe.* This factor must have added 20,000 students to the field, and the number is constantly increasing.

(c) *Through a large numerical increase in certain affiliated countries, notably U.S.A. and Canada (both men and women, especially men), and Russia (especially women).*

U.S.A.

"The number of students in universities, colleges, and technological schools since 1890 is approximately :

156,000	in 1890
197,000	in 1900
274,000	in 1910
375,000	in 1918

"During this period, the population has increased 68 per cent., the wealth *per capita* 105 per cent.; the enrolment in colleges and universities 139 per cent. Figures are not to hand for 1920-21, but several estimates place it as high as 500,000."

In Russia, 175,000 are reported for 1921, but a doubt as to the standards of entrance in some universities makes the significance of this statistic doubtful. In 1920 the official statistics were 105,747 students in 18 universities, with a considerable majority of women, i.e., 57,587 women to 48,160 men.

Several fields, e.g., Holland, France and Italy, and Australia, which last year reported large increases owing to the presence in the universities of demobilized men, this year report stabilized conditions.

These large increases are somewhat balanced by decreases in certain countries; Germany, which last year reported 140,000 students, this year reports 101,090. This is due both to economic conditions and the deliberate endeavour of the universities to reduce the numbers to the level of professional requirements of the country. The number of German women students is decreasing very rapidly, being in some universities reduced 75 per cent.

Many countries report a marked change in the number of students in different faculties. Everywhere, Applied Science and Technology are gaining at the expense of the Arts, Fine Arts, Law and Theology. In the U.S.A. there are ten times as many engineering students as in 1914, though a sharp advance in medical standards and requirements has actually decreased the number of medical students. All over Central Europe, Engineering, Technology, Medicine and Commerce are now the leading faculties, instead of Law and Philosophy.

In the East, only amongst Chinese women students is any considerable increase reported, while in British India, the numbers of

men students showed a temporary decrease owing to the non-cooperation movement.

STATISTICS OF FEDERATION MEMBERSHIP (II).

The different systems of computing membership in different countries, make the giving of exact statistics of membership difficult, but as nearly as can be ascertained, the Movements affiliated to the Federation contain 2,683 Unions, and 257,257 members. The membership has increased by about 20,000 within the year.

COMPOSITION OF CONTROLLING COMMITTEES (II).

The composition of committees varies with the different Movements. (1) Those Movements which are Departments of the National Young Men's and Young Women's Christian Associations, e.g., in U.S.A., China, Japan, India (women), have national student committees responsible to the Associations. (2) The autonomous movements have national committees responsible to the Movement. Local control is much greater in some Movements than in others; in Canada, for instance, local committees have a large measure of control within their fields; in Great Britain, on the other hand, there is greater centralization under the General Committee. In the past, student representation on the National Committees of the first class was limited, to-day there is a marked development of student representation. In the U.S.A. the Student Department of the Y.W.C.A. has women students representing its eleven fields on the National Committee. The National Committees of the second class are also increasing student representation. Switzerland and Canada have recently reorganized their Committees so that students are on the Committee and senior people act rather in an advisory capacity. A few Movements, however, still keep the balance of control in the hands of senior friends. The German National Committee is made up of officers of the Movement, nine representatives of the "Alt Freunde," who are elected for three years, and nine representatives of student groups, who are elected for one year only. With certain exceptions, however, older people are acting more and more in an advisory capacity.

ATTITUDE OF PROFESSORS (IV).

All Movements report that some professors are interested in the Movement; some say that the majority of professors are indifferent or hostile. Switzerland says that interest is growing among young professors in Zürich and Geneva; Sweden, that without help from theological professors the Movement would have been powerless; France, that some professors are showing an interest in the Foyers. Professors are serving the Movements through speaking, leading groups, personal interviews, Committee work

and finance. India defines the various attitudes of interested professors :

“(1) Professors do too much, therefore deprive the members of initiative and leadership.

“(2) Professors adopt a hands-off policy on the honest plea that the Union should be run by students entirely without help from outside because that is the best way of training.

“(3) Professors stand in the background, counselling, encouraging, thinking out with the members the problems they face from time to time in the work of the Christian Union.

“We believe the third attitude will help most. It is being increasingly realized.”

LEADERSHIP AND THE SECRETARIAT (II 3, VI).

There is very little in the reports which throws light on the problems of leadership. Several Movements state that leaders are found through conferences, study groups and personal contact with secretaries; retreats, Bible Schools and special Bible Circles for leaders of groups are specific means mentioned. The United States seems to be the only country which has made any extensive attempt at special training courses for leaders, and much of this training is for general Y.M.C.A. and Y.W.C.A. work, not specially for student work. Great Britain says, “We do not think that we have discovered an ideal way of training leaders yet.”

The total number of secretaries employed appears almost the same as last year, i.e., 502, but this includes the large number of local secretaries employed in the Universities in U.S.A., i.e., 205. Financial difficulties are very acute in some Movements and exist in all, and this accounts for reductions in particular Movements. Australia reports that they have reduced the number of travelling secretaries, because the presence of a secretary for a long time in one State “tended to destroy the initiative of the students.” Some Movements are recognizing the value of an exchange of secretaries with other Movements or are drawing on other Movements for secretaries. Great Britain has each year some foreigners on the secretarial staff and feels that the exchange of secretaries and the sharing of secretaries by different Movements should be encouraged.

In this connection must be mentioned the work of Fraülein Baart de la Faille, a member of the Dutch Movement who, from 1907 to 1922, has been serving the Women's Movement in Germany. It is impossible to over-estimate the value of her services, especially during the difficult years of the war, and the intercourse with other Movements which she has fostered and maintained. The Federation, on the eve of her return to her own country, would join with the German women in expressing to her their deepest gratitude. Interesting is the fact that the South African Movement is borrowing, for its work in African

colleges, a secretary from the Y.M.C.A. in the coloured colleges of the U.S.A.

RANGE OF THE MOVEMENTS.

(a) FACULTY DEPARTMENTS (III).

The U.S.A. Women's Movement reports the founding of some groups among hospital nurses in training who are in the United States ranked with students and take certain work in the Universities.

(b) WORK AMONGST SCHOOLBOYS AND SCHOOLGIRLS (V).

The national Movements are widening and developing their spheres of influence, on the one hand by the development of work in Schools, on the other by the founding of Auxiliaries of old members. All the affiliated countries are in some way connected with work in schools. In some countries it is an organic part of the Movement; in others, the Student Movement is providing leaders for work in schools carried on by other bodies. The number of camps for schoolboys and schoolgirls has increased enormously and the attendance at these camps is very much greater than formerly. (See under "Conferences," p. 16.) The consensus of opinion seems to be that the Movement must maintain a close connection with work in schools; whether that connection should be organic is an open question; there is debate, too, on the form the work should take. At the present time camps and Bible Study are the main activities.

(c) AUXILIARIES.

Auxiliaries are multiplying. New Zealand has founded an Auxiliary during the year. Great Britain, Ireland, India (men), Holland and Germany all have Auxiliaries of one kind or another. The Scandinavian countries, with the exception of Finland, allow any matriculated students to remain for life active members of the Movement. The danger of Auxiliaries seems to be that the initiative and leadership of present students may be lost. The German Movement approves a very close organic and advisory relationship between the "Alt Freunde" and the students. The British Movement sees a danger in too close a relationship and is reconsidering their whole Auxiliary Movement. Their Auxiliary now has an executive of its own, separate from the General Committee, and also two secretaries. Membership has been thrown open to people who are interested though not formerly members of the Movement. Groups are being started all over the country whose object is to help people "to understand the Christian Faith, to find the Christian way, and to live the Christian life." The link with the Student Movement has been loosened in this way, but the Auxiliary has pledged itself to maintain its support of the Student Movement by gifts and prayer.

FINANCE (VII).

It is impossible to give any statement as to the aggregate income and expenditure of our Movements (a) because in the Y.M.C.A. and Y.W.C.A. countries no distinction is made as a rule between the budget of the Student Department and the whole organization; (b) owing to completely differing methods of calculating the budget. A few things seem to stand out clearly :

(1) That apart from the Y.M.C.A. and Y.W.C.A. countries, most of our Movements are running on very small budgets, so small as to gravely limit their work.

(2) That nevertheless a large number of our Movements are still dependent on outside aid of one kind or another, either from the Federation, or some other Movement, or in the case of Eastern lands and several European countries from the Overseas Departments of the National Y.M.C.A. or Y.W.C.A. of the United States of America, Britain, and Australia. The tremendous service rendered by these Departments to Movements in their pioneer stage cannot be over-estimated.

(3) That a sound system of finance is a vital necessity if some of our Movements are to survive, let alone expand, and that strangely little thought is being devoted to this subject in some Movements.

(4) That those Movements succeed and grow, which give attention to the cultivation of a right attitude towards giving as a natural and vital part of the Christian Life. A British leader was right when he said that the most remarkable thing in the North American Student Movement was its spirit of giving. The Student Associations of the Y.W.C.A. in the United States contributed \$63,100 to the Foreign and Overseas work of the Y.W.C.A. last year; this was apart from their contributions to Relief, to Foreign Missions and to the work of their own Movements.

(5) That the plan adopted at Beatenberg, whereby each Movement underwrites part of the World's Student Christian Federation Budget, is in the main working well. Despite unparalleled hard times and uncertainty most of the Movements have contributed their suggested quota.

(6) That the European Student Relief campaigns resulting in combination with the American Relief Administration in bringing in £136,000, have been a revelation in some countries of the unexplored resources of student self-sacrifice, financial ability and ingenuity.

Certain countries, whose students have little touch with the Federation, and have never before taken part in an altruistic effort of this kind, have contributed largely, e.g., Argentine, Chili, Uruguay, Spain and Portugal.

LITERATURE (VIII).

The literary output of the World's Student Christian Federation is considerable. Apart from periodical literature, the various

Movements have issued during this year about 130 books, pamphlets and leaflets.

(1) Every affiliated Movement publishes one or more student periodicals, with the exception of Sweden and Switzerland. Both of these countries, however, publish a magazine for schoolboys (*Uppat* and *Eos*), and Switzerland circulates a cyclostyled *Correspondance-Nachrichten* in French and German. In some Movements connected with the Y.M.C.A. or Y.W.C.A., there are separate magazines for men and women, but in these cases, with the single exception of the *Intercollegian* of the U.S.A., the organ of the Student Department of the Y.M.C.A., the Student Department expresses itself through a Student Section in the general magazine of the Association. There is a marked tendency to-day to publish two types of Student Movement magazines, one for the academic world in general, containing weighty articles on religious, philosophical, sociological and literary topics, another giving the news and business of the Movement and affording an opportunity for members to express their opinions freely.

	ACADEMIC MAGAZINE.	MEMBERS' ORGAN.
South Africa	<i>Universitas.</i>	<i>Unitas.</i>
Germany	<i>Die Furche.</i>	<i>Mitteilungen.</i>
Holland	<i>Eltheto.</i>	<i>Mededeelingen.</i>
France	<i>Le Semeur.</i>	<i>Correspondance Fédérative.</i>

The *Correspondance Fédérative* is new this year. We much regret that a lively members' organ published by the Student Y.W.C.A. of the U.S.A., *The Student Bulletin*, has ceased to appear.

Germany easily leads the world in specialized student periodicals, for besides *Die Furche* and *Mitteilungen*, she publishes a quarterly news sheet *Unser Dienst*, for *Alt Freunde*, *Losen Hefte*, for the Student Bund für Mission, and *Deutsche Christliche Vereinigung Studierender Frauen (Nachrichten)*, the quarterly magazine of the German Women Students' Movement.

Very marked this year is the amount of space given in the magazines of our Movements to Federation news and international questions. Certain Movements have made constant use of the material furnished to their editors through the Federation News Sheet, but News Sheet items have had several rivals: (1) the leaflets and Student Service Bulletins of the European Student Relief, which have served as the basis of many articles; (2) reports of conferences visited, e.g., Glasgow and Nadendal, or tours made by delegates from the country concerned. An amazing amount of space has been given to reprinting the discussions and proceedings of the small International Student Discussion Conference at Hardenbroek, September, 1921.

Movements strong in literary output in proportion to their size are Britain, with a quite remarkable range of subjects from

Psycho-analysis to Reunion, from the League of Nations to Roman Catholic Missionary Heroes; Sweden, Italy and Australia. The Czech Movement has made a strong start. Several Movements, however, which have always had a good literary output, are held up by shortage of money or paper, or difficulties with censorship, e.g., Germany, Hungary and Russia.

As to subjects, *Bible Study*, using the term broadly to include Christian Fundamentals, leads by a long way. Much interest is shown in literature on prayer, and all manner of international questions.

There is an increasing tendency to borrow and adapt literature from Movement to Movement. Italy has a *Commission on Translation and Publication*, and has, with the help of the British Movement, published for teachers a translation of Winifred Sedgwick's *Christ, the Teacher*. Very remarkable is the circulation of certain books in every part of the student world. Fosdick's *Manhood of the Master* and *The Meaning of Prayer* are mentioned by practically every Movement as in constant use, as well as his others in the same series. Reports for 1921 show he has been translated into Danish, French, Chinese, Russian, Magyar, and Czech. Rauschenbusch's *Social Teachings of Jesus*, and Angus' *Discipleship* are also very widely used. Despite these encouraging signs, it is evident that much remains to be done in promoting exchange and adaptation of literature.

Is it realized how many of our Movements are bilingual? Finland must publish in two languages, Finnish and Swedish; South Africa in Dutch and English; Britain in English and Welsh (*Yr Efrdydd*, "The Student," the Welsh periodical, appeared for the first time this year); Switzerland in French and German.

CONFERENCES (IX).

The dominance of the Conference as the Student Movement method *par excellence* stands out more than ever this year. There is a gain of approximately ten conferences and camps organized over against last year and a gain of nearly 7,000 in attendance. Germany, in spite of the financial difficulties, reports the largest attendance yet, many students travelling to her conferences on foot. Holland holds thirty-one conferences and retreats of one kind or another, with 1,425 attendants.

STATISTICS :

Deducting Leaders' Conferences, Retreats, Bible Study Schools, etc. (the number of which is clearly much understated), and not counting Camps for School Boys and Girls, many of which are not organized by our Movements, the figures for the year are 166 conferences with an attendance of 31,311.

NOTABLE FEATURES ARE :

(a) The rapid development of the Camp Conference type as over against the Conference held in a city. France and Italy have for the first time held camps for men students at Domino and

Salerno respectively. The women pioneered in this particular.

(b) The rapid increase of Camps for Schoolboys and Schoolgirls, especially the latter. In the United States, where their first Schoolgirls' Camp was held in 1913, they now have fifteen camps with 4,000 delegates. In Britain and Ireland, though not under the Student Christian Movement directly, thirty-five Girls' Camps were held. France has six Boys' Camps with 246 attendants, and five Girls' Camps with 145, though their first Girls' Camp was held in 1920, and till last year they had only one Boys' Camp. The Scandinavian countries report seventeen camps with over 1,000 attendants; in these favoured lands these include winter-sports camps as well as summer camps.

(c) The eager seizing on the camp method as central and *strategic for lands in the pioneer stage*. Poland had two conferences this year with eighty-five members, Czecho-Slovakia two with eighty-five, Bulgaria made its first attempt with two small women student camps, Austria had several camps of different types in its beautiful conference site at Sonntagsberg, besides the South-East Europe Leaders' Conference. Even war and revolution-distracted lands continue this method. The Russian Student Christian Movement met at Moscow with twenty-five delegates, representing six universities, though the return railway fare from Kieff to Moscow was 300,000 roubles, and have so met since 1919. Smyrna celebrated its seventh Student Conference with 200 members and Constantinople its second with 250 members. Latvia and Esthonia are hoping for their first conferences next year, and Latvia has already held a women's student camp.

(d) The marked prevalence of *conferences and retreats for leaders*. Norway, where the first retreat, a small one for women, was held with trembling in 1915, now writes of "our traditional retreat." Bible schools are also spreading, and are being developed in Germany, Austria, Holland, India and Switzerland, as well as Britain and the United States of America.

(e) This year's Conferences have shown marked tendencies towards certain topics.

A. A large number have been epoch making for their Movements in that they have dealt with *constitution making and statements or restatements of purpose*. Poland and Rumania produced preliminary constitutions and statements of purpose; Czecho-Slovakia strengthened their statement of purpose made in 1920 at their first conference; India at its Quadrennial Conference at Poona (December 26th to 31st, 1920), passed its new constitution; New Zealand and Australia altered their constitutions to become Movements independent of each other; Canada held a Constituent Assembly to initiate the independent Canadian Student Christian Movement; Switzerland revised her constitution.

B. The Conferences of the year have been *missionary* in the largest sense. Undoubtedly the conference of the year was the *Glasgow Conference on International and Missionary Questions*, January 4th to 9th, 1921, the sixth in Britain's series of Quad-

rennial Missionary Conferences, striking in its fresh and free endeavour to face present-day international and missionary questions and to restate the missionary objective. A remarkable evidence of the interest of North American students in missions is the fact that the Student Volunteer Movement of North America held thirty-seven conferences, with an attendance of 5,797 delegates.

C. But the questions of this year have been *International Questions* in which must, of course, be included missionary questions. The U.S.A. women took as their conference theme this year "The whole Christian Gospel for the whole Individual for the whole World"; class subjects embraced international and race problems, and missionary themes.

New Zealand reports, "It was aimed to relate all topics at the Te Kuiti Conference to the missionary topic." The Glasgow Conference programme largely influenced the programme of conferences in other localities throughout the year. The presentation of European Student Relief at many conferences, has "made tangible the work of the Federation," and induced a practical consideration of international problems.

Several international conferences have been held during the year, either at the invitation of National Movements, e.g., the *Argeronne* Conference, summoned by the French Movement and attended by 45 delegates from 13 nations, the *Hardenbroek* Student Discussion Conference attended by 33 delegates from 11 nations, or organized by the Federation, e.g., the *Sonntagsberg* Leaders' Conference attended by 39 delegates from 7 nations and entertained by the always internationally-minded Austrian Movement. Amongst the most remarkable was the Conference of Christian students from China, Japan, the Philippines and the United States held in Shanghai at the time of the Olympic Games. Quite as important, however, as international conferences, is the internationalizing of National Conferences; Britain had 395 foreign delegates from 36 lands at Glasgow, as well as delegates from 25 lands at her summer conferences. France had 47 foreign delegates from 14 nations at her National Conference, Italy 8 nations represented at her first Camp; Rumania had Poles, Czechs, French, American, English and Bulgarian at her first conference and so forth. "Every Conference a Federation Conference" would seem to be the slogan.

THE PRAYER LIFE OF THE MOVEMENTS (X).

Nothing is more difficult to gauge than the reality of prayer life, private or corporate, but answers to the question on this point show a lamentable tendency towards becoming stereotyped and formal. Some countries, however, show much thought on this point, and a healthy tendency to demand thought about it, as well as reality.

INDIA.—"While a fair number of students pay great attention to private prayer and attend prayer meetings regularly, they do not seem to have given much thought to the subject."

U.S.A. WOMEN.—“There is no doubt that the earnest waiting on God of many students is enriching the life of our universities beyond measure. At the same time amongst our younger members there is a tendency to imitation of older people in a terrifying glibness arising out of lack of experience. Among older students there are most earnest discussions about prayer and a very real need for corporate worship.”

CANADA.—“There is a growing conviction of the value of prayer. When students are together facing great undertakings there is no problem in prayer, and when they are personally undertaking work which is more than they can do alone, prayer seems a real thing. When people have given themselves to God prayer becomes natural, but where this surrender has not taken place it is a form of activity spasmodic and lacking conviction.”

Three means of fostering Prayer Life are emphasized:

(a) THE DAY OF PRAYER.—Testimony abounds to the value of the Day of Prayer, both as an education in the Federation and as an education in prayer. With the Day of Prayer must be coupled in all movements connected with the Y.M.C.A. and Y.W.C.A., the World's Week of Prayer in November. Both these seasons, when prepared for carefully in the magazines of the Movements, as is done with detailed care by the American and British Movements, are a vitalizing force both amongst Christian and non-Christian students. It is a sign of deep interest in the Day of Prayer that the Australian and New Zealand Movements celebrated it this year on August 7th instead of February 27th, so that their observance might take place in term instead of vacation.

(b) LITERATURE, both on prayer and of prayers. *Facile princeps* in circulation and influence comes Fosdick's *Meaning of Prayer*, but other special literature has been published, e.g., R. P. Wilder's *How to use the Morning Quiet Time* (North Am. S.V.M.), Bretherton's *The Purpose of Prayer* (British S.C.M.).

(c) THE PRAYER LIFE OF THE CONFERENCES.—This means education by actual experience.

U.S.A. (WOMEN).—“In our Conferences we have held services of worship which have made a very real contribution to the students and have vitally affected the practice of local Associations.”

ARGERONNE INTERNATIONAL CONFERENCE, FRANCE.—It was thought at first that united intercession meetings would be impossible in so mixed a conference of nations and ecclesiastical communions. But such meetings were announced for each evening: attendance was entirely voluntary, but no one stayed away, and these gatherings were the central point of the conference.

Very noticeable has been the stream of prayer in Britain concerning Ireland and India, in America and elsewhere for the Washington Conference. The war and its after consequences seem to have induced a healthy tendency to pray for public affairs.

INDIA (WOMEN).—“Attempts are being made to encourage

prayer for public affairs and to bring in the element of intercession."

A direct simplicity in prayer for actual needs is very evident in not a few Movements.

RUSSIA, *re* difficulties encountered in repairing their Student House: "Certainly almost every day brings us some physical unexpectedness; the water is stopped, the gas is not coming, the light is hindered, but after some effort, sometimes a prayer, the difficulty is wound up."

DAILY CORPORATE PRAYER is steadily practised in many Movements and we get the impression that it is on the increase.

GERMANY.—"The corporate 'Morning Watch' has established itself in most of the universities. Students of both sexes come together in a small chapel or lecture room for a short sermon with hymns, Bible reading and prayer. This is specially significant in winter, when, owing to lack of heating, the students are obliged to use a general room for work. In many towns at the 'Morning Watch' there is a silent period of ten minutes for private prayer."

The Movement has seen many victories of prayer this year, notably the response, in spite of the financial crisis everywhere, to the appeal of the European Student Relief; and the wonderful way in which the American Student Volunteer Budget was raised completely, in time to allow Mr. Wilder to make his evangelistic tour in South-eastern Europe.

Everything shows a growing conviction that prayer and life, life and surrender, are synonymous and interdependent.

BIBLE STUDY (XI).

STATISTICS.—It is not possible to give the number of students enrolled in Bible Study, as many Movements furnish no figures, and point out that statistics are of little value. Bible Study, however, is being done in all the affiliated Movements. In some Movements it is actually made a condition of membership. This is the case in Russia, Rumania, Poland, and the Argentine. Some Movements foster very extensive Bible Study in the schools; e.g., South Africa, where there are 11,139 in School and College Bible Study Groups, and Germany, where there are 18,000 pupils in higher secondary schools doing Bible Study work, as well as the majority of the 1,400 members of the German Student Christian Movement.

It is impossible to discover the number of students who are studying the Bible privately. The British Movement reports that the "devotional use of the Bible has been extended by the use of a Daily Bible Reading card, of which 5,000 have been sold during the year." South Africa has distributed 10,000 Daily Bible Readings in the schools. The statements of purpose and basis

made by the Movements show that students are turning more and more to the Person of Christ to find a way of life, and this inevitably leads to study of the records of His Life. France declares that "the necessity of Bible Study is no longer a question of discussion; on the contrary, all students have become conscious that it is the barometer of the spiritual life of the Movement."

METHODS.—A group meeting seems most general, in which the leader is either a senior person or a student. Denmark and a few other Movements advocate the use of the Bible only without textbooks, but the majority of the Movements find textbooks of great value. Fosdick's series and Rauschenbusch's *Social Principles of Jesus* seem the most popular at the present time. Great Britain reports that A. H. Gray's *Christian Adventure* has been widely used with specially prepared Bible Readings on "Christ in His Character, Teaching, Influence and Demand." Reports seem to show that students, while they value books about the Bible, are not making them substitutes for the Bible itself, but are using Daily Bible Readings and are meeting to read the Bible. France reports circles for "the consecutive reading of the New Testament." The increase in Bible Schools for the training of leaders is marked. These have been arranged by Great Britain, Switzerland, South Africa, India, Germany and China (women). Special Bible Study groups are often arranged at conferences for those who will lead groups in the future. Holland, Great Britain, U.S.A. and India (women) have Bible Study Secretaries, and most Movements have someone who is devoting much time to the subject.

The reports state that among the rank-and-file of students there is indifference. China (men), South Africa and the United States (women) make strong statements on this point. On the other hand, Japan (men) reports that the Bible is widely read by non-Christian students who are attracted by its moral and spiritual value. The Japanese Women's Movement states à propos of Bible Study, that "Wherever there is zeal and reasonableness and practical application of Christianity to daily life," Japanese students are willing to listen. The consensus of opinion is that if students observe that the Bible has any bearing on the personal or social problems of life, and if the presentation is made in a liberal and truth-seeking spirit, there is always response. In proportion as students are turning to the Person of Christ they turn to the record of His life in the New Testament.

There is difference of opinion about the value of modern Biblical scholarship. Some Movements adopt a cautious and conservative attitude; others, the majority, welcome its contributions; others, e.g., Hungary, contain parties with divergent views on this point. The Movements of Finland and Germany fall in the first group.

FINLAND.—"Our Movement as a whole has the old point of

view regarding the Bible. Only a few members are familiar with modern Biblical scholarship, and no propaganda is being carried on."

GERMANY.—"The modern historical school of Theology has provided the younger generation of our members with much that is interesting and stimulating and has helped them to a deeper comprehension of the difference between Christianity and other religions. It is, however, fundamentally opposed to our Gospel of the crucified and ascended Christ, the Saviour and Redeemer of the World, and therefore it has no spiritual touch with our Movement."

THE BRITISH MOVEMENT falls in the second group. "The attitude of our Movement to modern Biblical scholarship is one of sympathy and respect. We believe that critical and historical methods of study are true to the mind of our Lord. . . . We deplore the fact that in the case of some, home teaching, and occasionally Church teaching, sends a small proportion of students to college with a belief in the verbal inspiration of the Bible, a view which we find inimical to an understanding of the real value of Scripture and a true understanding of the nature of God as revealed in Jesus Christ."

The outstanding and infinitely significant fact is that, whatever their attitude towards Biblical Scholarship, there is in our Student Christian Movements a unanimous conviction on the importance of Bible Study. Many students are indifferent to the Bible, but many are seeking through study of the Bible for a way of life for the individual and society. The Women's Movement of the United States gives a striking summary :

"(1) Many students are almost totally indifferent to the Bible and have a mechanical view of its value.

"(2) Students are, on the whole, cordial to modern Biblical scholarship, though there is much conservatism in some sections.

"(3) Students are more interested in finding reality than in any concern about modern interpretation.

"(4) The aim of the Movement is :

"To make the students unafraid of the truth and to help them to see the Bible as a book of the human experience of God and a God like Jesus Christ."

The Austrian Christocratic Student Union, which by its very title shows its aim, "to put Christ in the very centre of our present life and desire that His Spirit should penetrate our whole being," declares, "Each one must seek the way to Christ for himself. But there is only one possible method of really learning to know it—by studying the original records of His life, and by taking into oneself the means of life to be found there and allowing these spiritual forces to do their work. Thus can we approach Him, who is the Lord of Humanity."

EVANGELISM (XII).

The membership in the largest Student Christian Movement is only a small percentage of the total number of students in the country. Many reports state that there is indifference amongst students to the claims of Christianity. Some give as the reason that a materialistic spirit is very strong; some, that difficulties of material existence leave the student little time to find out anything of the life of the spirit. New Zealand reports, on the other hand, that life is too easy, so that students have little sense of need. Sweden says that there is a conception that Christianity does not belong to this world, and therefore students are not interested. The Women's Movement of Japan reports that students are occupied with books on economics, labour movements and secular literature generally, to the exclusion of the study of Christianity. Switzerland speaks of indifference due to prejudice, fear of narrowness, to love of enjoyment and fear of pain. Several Movements consider that intellectual difficulties are far less prominent than formerly, but that weakness of will prevents students from facing the claims Christ makes on His followers.

Materialism does not account for the situation, for more than one Movement reports a growing idealism in the Universities. Germany speaks of an idealistic movement among students, and of a widespread desire to experience the reality of Christ and a searching for the fundamentals of Christianity. Great Britain says, "It looks as if evangelistic work on almost any scale might be done in the Colleges, the doors are open to such an extent." Norway says students are turning to idealism, "expressed in a radical social spirit or in more or less religious interest in some movement emphasizing Christ as Saviour." The U.S.A. (women) speak of a genuine openmindedness and religious hunger among students of all types and in all parts of the country. Institutions which have previously been closed now welcome speakers, discussion groups and every sort of inspirational meeting. Report after report shows that idealism is finding concrete expression in an intense interest in social and labour questions, in a passion for the regeneration of society, and make it clear that if students discover that personal religion lies behind social motives and that the way of Christ is the way of the regeneration of society, the indifference of many students to Christianity will disappear.

On the whole, the reports furnish a heavy indictment against those who call themselves Christian. "The sterile traditional Christianity of many students will not attract those who are really alive." New Zealand says that "the adventurous side of Christianity" makes the greatest appeal to students and that the adventurous spirit is too often lacking in those who call themselves Christians. Other reports imply that the members of the Student Christian Movement often have not in themselves a sufficient living faith to meet the need or to take the opportunity, nor have they "a common mind" on the great questions of reform. India (men) reports that there is no lack of maxims and philosophy, but

that there is a lack of men living according to the maxims which they believe to be vital. "The reason for the hold of Mr. Gandhi is that his life is a copy of his teachings."

Many Movements speak of the difficulties presented by the Church. The United States (women) say that some are separated from the Church by "unhappy explanations or deep rooted religious need which is not satisfied"; that "experience with local churches makes it impossible to relate ideals to organized Christianity." The reports from the East are very significant. China, Japan and India all state that Christianity, as organized, is associated in the minds of many with foreign influence and domination and that patriotism therefore often forbids acceptance. India speaks of a lack of enthusiasm and example on the part of the Church.

In the East there are social difficulties in the accepting of Christianity which do not exist in the West. The weight of family tradition and strong influence of the older generation make it hard for students to be independent. Acceptance of Christianity means, in many cases, loss of status. The marriage customs for women make their path particularly difficult. Christianity means loss, not gain, for the upper classes. Here is a range of difficulties the facing of which requires a greater moral courage than is demanded of the average Western student who would become Christian.

In discussing means of presentation most reports consider conferences and camps of great value. South Africa speaks of the importance of evangelistic campaigns. Great Britain reports, "We have carried through a considerable number of successful evangelistic campaigns during the year, and the most widely attended student gatherings of any kind in quite a number of universities have been evangelistic campaigns lasting three days to a week." Canada reports, "Close, careful study of the life and teaching of Jesus, under conditions which demand free expression of opinion and honest thinking, is the chief activity impelling students towards Jesus."

There is varying emphasis on what has been called the social application of Christianity. Several reports state that the approach is through the social application. The German and South African report places the emphasis on personal religion, while America and Great Britain are very specific on the necessity of a social application. Great Britain says, "The men who have been most effective in presenting Christianity to students during the period under review have invariably spoken a great deal about the Kingdom of God as a type of life with individual and social implications which Jesus Christ came to found. . . . There is a great deal of reference to social and international questions and the bearing of the Gospel of the Kingdom on the problems connected with them." Statements from Movements not yet affiliated are illuminating. Poland lays great emphasis on the purification of national life. This appeals also to Indian students. Czecho-Slovakia points out that the Movement must be "rational, vital and truth finding and

searching, and that emotional and unscientific presentations do more harm than good."

To bring students face to face with the life and teaching of Christ, whether through an evangelistic campaign, a conference, a retreat, a Bible study group, or contact with individuals, is the certain way. Canada reports, "Students who are honestly and thoughtfully studying the religion of Jesus are not questioning its adequacy to meet their needs or to form the basis for social and moral improvements. Rather they recognize it as the only adequate basis . . . the only inadequacy is in lack of conviction."

The Indian report declares that emphasis must fall on the life and person of Christ, for "in Him we see One Who absolutely and fearlessly lived up to His teachings, and Who was able to give power and strength to those who were willing to follow Him." The declaration of a group of Rumanian students who formed the nucleus of a Student Christian Movement, is striking; they state that they were puzzled by the balance, the peace and power in the lives of certain Christians; that in consequence they have decided to form a Christian Association, the purpose of which is to know and follow the teaching of Jesus Christ. To this end all members will study His life and teaching and will try to apply that teaching to life.

The summary of Great Britain is worth quoting—

"It is difficult to generalize as to why students do not become disciples of Christ. Reasons are complex. The pronounced weakness of the Churches, a vast amount of misunderstanding of the Christian Faith, a widespread doubt as to whether Christianity works or could be made to work, and a good deal of indifference and self-centredness, all stand in the way. But having said this, it remains to be said that a very large number of students *do* become disciples of Jesus Christ. . . . If there was a strong Christian Union in every University with a band of members well grounded in the Christian faith, it looks as if evangelistic work on almost any scale might be done in the Colleges, the door is open to such an extent."

The evidence given in report after report is confirmed by a study of the statements of Aim and Basis of the Movements. Most have tried to make a statement in phraseology which is not theological; in many tongues all assert that in the person of Christ is the secret of life and power in every department of life for the individual and society. The person of Christ is the central fact.

The two preceding sections can be summed up in only one way—"Seeking in Christ a Way of Life." To find this, students search the Scriptures: to find this they listen to the spoken word. The unity expressed in the reports as to the object searched after is extraordinary.

Equally remarkable is the unity which emerges when we discover in what ways the Student Christian Movements through their members are seeking to work out the Way of Life. The

remaining questions concern Missionary Work, Social Study and Service, Work for Foreign Students and attitude towards the Federation. It is impossible to disentangle the answers. They interlock at every point and are inextricably involved with answers to two vital questions which, curiously enough, were omitted from the Questionnaire, namely, the question of the relation of each Movement to the European Student Relief, and the question of the interpretation both in thought and deed of the international aim of the Federation adopted at the Beatenberg meeting of the General Committee, August, 1920:

“To bring students of all countries into mutual understanding and sympathy, to lead them to realize that the principles of Jesus Christ should rule in international relationships, and to endeavour by so doing to draw the nations together.”

To all these questions students are seeking a living, practical answer in the Teaching, Life and Person of our Lord. Nothing is alien to Him, and He must rule in every domain of life. Nothing, therefore, is alien to them.

At this point we would indicate the peculiar significance of one of the great events of this Federation year, the reappearance in our midst of the *Russian Student Christian Movement*. For four years we have had little news of our Russian Movement. In spite of all difficulties, it has never lost its faith and love, and reappears stronger than it was in 1917. As we regain touch with it, we find it sounding forth again the special notes of the Russian message concerning Christ, a desperate eagerness to make known His name, and a peculiar devotion to finding His Way of Life and carrying it out, cost what it may.

Their Annual Report ends as follows:

“In general every step of our work is made in the face of the greatest obstacles. Nevertheless the efforts of the Student Christian Federation are not in vain; many students have changed at the root their relation to Christ, many have begun a new life with Him, and in their turn are fighters for the work of Christ. The present time has fortified the former workers and given a whole row of new ones. Before us there is an extensive harvest. There is always heard the same call, ‘Come and help us.’

“The Russian Student Christian Movement is conscious of the immense responsibility which God has laid on it, and if God will help it, it will not stop at any obstacle in fulfilling the will of God regarding the Russian students and people. Thank God for all.”

THE FEDERATION AND INTERNATIONAL RELATIONSHIPS (IX, XII-XIV *passim*).

It may seem an anomaly to speak of a new international orientation in a World's Federation, but the determination to explore that Dark Continent of Christian Ethics, the application of Christ's

teaching to international relationships, is becoming in quite a new way, a foremost aim of every Movement. The *Conferences* of the Movement show it both in their composition and their subjects. (See under *Conferences*, p. 15.) Very noticeable is the way in which *Conferences* are being boldly used to tackle the most crucial problems. Germany writes: "The bitter disappointment, which is permeating the smallest details of our life, makes the vast majority of students very sceptical towards everything international. Yet the European Student Relief, and the courage to stand up for truth and justice, which were apparent at the Glasgow Conference and also in Australia, have strengthened the confidence of many circles in the Federation. . . . It is worth while to mention the first reciprocal visit of German and English students since the war at this year's Summer *Conferences*. . . . Everywhere this had important results in spiritual contact and mutual understanding. The most important factor in this connection was the Conference at Hardenbroek, in September, where the delegates earnestly sought the truth without which mutual trust and united endeavour are impossible."

Equally significant were the resolutions passed by the Chinese-Japanese-American-Filipino Christian Student Conference, which met in Shanghai at the time of the Olympic Games, May, 1921.

Our *Literature* again shows the international trend of Federation interest. (See under *Literature*, p. 14.)

International Study Schemes of all sorts are on foot, and schemes whereby students of different nationalities discuss international relationships together. The *Argeronne Club*, founded to maintain the link of fellowship between the students who gathered at the International Conference called by the French Movement at Argeronne, July, 1921; the publication and wide use of Mr. Bolton Waller's book *Towards the Brotherhood of Nations*, by the British Movement, and the formation of internationally composed groups for the study of international questions in a number of British Universities under the guidance of Mr. Francis Miller, the American liaison officer at present on the British staff; the publication of a study book based on the Glasgow Conference Report by the Australian Movement, *Christian Missions and International Brotherhood*; the formation in the U.S.A., both in the foreign student foyers and elsewhere in the colleges, "of inter-racial groups for the discussion of international problems, an experience which ever results in a more sincere appreciation of national elements and which is far-reaching in its contribution to international friendship and understanding"; all these things are signs of a growing determination that in Christ barriers between nations must be done away.

But far outweighing any other factor in bringing nations together in the Federation has been the biggest task ever undertaken by the Federation, namely, the *European Student Relief Scheme*, by which last year the students of over forty nations, by pooling their efforts, succeeded in relieving the most urgent needs of

70,000 of their fellow-students in eleven nations. This is not the place to report on the work of the E.S.R., as it is an undertaking of the Federation as such, rather than of the National Movements. These, however, have contributed largely of their time and effort both in raising funds, in supplying workers, in facilitating exchange of students, and the work of administration in the relief areas, and this year's reports show how richly they have been rewarded through a better understanding of the Federation and a breaking down of barriers which have made for isolation. The U.S.A. has made its effort on behalf of "The Students' Friendship Fund" as much a campaign for education in the Federation and in international questions as a means of raising money for European Student Relief. "We are conscious of a steady growing interest in the Federation. The appeals of the Friendship Fund have brought the Federation into active significance: there is no doubt that the idea of a world brotherhood of students makes a great appeal at this time."

China, India and Japan all emphasize the fact that nothing has helped their students so much during the past year to understand the Federation as the real sacrifices some of them have made for the E.S.R.

CHINA (WOMEN).—"Our students seemed to have given to the very limit of their capacity to relieving famine suffering (in China). Yet over twenty Associations sent gifts for the relief of Vienna students."

JAPAN.—"During this year, the appeal for the E.S.R. has given a very wide international outlook: the students here did as much as they could in gathering a fund, and this spirit of doing for other students will increase their sympathy and friendliness towards all foreigners. Though the sum raised by our students may not be much—still this is the beginning of their work for international purposes."

INDIA.—"The Central European Relief work and the ready and generous response of students in money and sympathy has gone a long way to further their interest in the Federation."

The Scandinavian lands and Holland emphasize the same results from their relief efforts, but point out that the most valuable results of all have come from the presence in their countries of many students whom they invited from the relief areas with whom their own students have formed deep and lasting links. Sweden entertained Germans and Austrians; Denmark, Germans, Austrians and Hungarians; Finland, Germans; and Holland, Austrians from Graz and Leoben, concerning whom the Dutch write: "The interest in the Federation is increasing because our members got a definite work to do, when so many Austrian students were in our country, and when afterwards we developed special relationships with Graz and Leoben. (Holland is practically financing all the relief work as well as other Federation work in these two places.)"

What Germany believes to be the results of E.S.R. work we have already quoted (p. 26). Hungary voices the universal opinion of

Central Europe: "An exceptional opportunity to face the reality of the Federation was afforded to this student generation through the Relief, through the continued presence in our midst of the agents of the E.S.R. and their helpful co-operation in the Movement's work, also through the frequent visits paid to Hungary in this connection by various representatives of the Federation and its Movements—America, South Africa, Holland and Poland."

It seems clear that the Movements are making earnest and honest efforts to encourage their members to interpret in thought and action the international aim of the Federation. It is equally clear that they do so with a sense that, if they are to fulfil their mission to present the claims of Jesus Christ to every student, success in interpreting the Federation's international aim is essential. The reports reiterate again and again that students can only be won as it is made clear to them that in Christ lies the only key to the solution of international and inter-racial problems. (See on Evangelism *passim*.)

SOCIAL WORK AND SERVICE (XIII).

Social work used to be thought of by our Movement as something peculiarly national. Each nation developed forms of social work which seemed to meet the needs of their own country best, and developed the study of their own peculiar national social problems. Nothing is more remarkable in this year's reports than the way in which the nations have come to see that no social problem is a national problem, and that all social work, if it is to be well done, must be done from a world-wide point of view. Some dominant notes in this year's reports are:

(1) The appeal for European Student Relief has led to the study of economic conditions in Russia and Central Europe, problems of exchange, and so on. It has developed a conviction that no nation lives to itself, that the unemployment in all Western lands has a direct connection with the economic ruin of Central Europe, and that world reconstruction is the key to national reconstruction. Thus when the Student Movements in the United States wished to promote right thinking amongst their students on questions of labour and capital and American economic conditions generally, they found it imperative to join in the Commission, composed of labour leaders, professors and so on, which, under the guidance of Dr. Sherwood Eddy, came to Britain last summer to study British labour conditions. As the work of the Commission developed, it was found necessary that they should study economic conditions in Europe also, and the members of the Commission visited Germany, Austria, Hungary, Czecho-Slovakia, Poland and the Baltic States, studying the economic and relief situation and calling into their councils labour leaders and student leaders from all these countries.

(2) Under the heading of special social work undertaken last year, Movement after Movement shows it is really facing honestly

whatever social question is most vital to its national life. In a large number of cases these problems prove to be the problems of the relation between race and race, showing, once more, that social work cannot be isolated from its inter-racial and international connections.

INDIA (WOMEN): "One of the chief causes that students do not definitely become disciples of Jesus Christ is that they think they are not finding a completely satisfying reconciliation between the ideals of the strong Indian nationalism of to-day and the principles of Jesus Christ. With the merging of Indian Christians into the bigger life of the country, old foundations are being tested. We hope that by emphasizing Jesus Christ's constructive message of life and service this question will be met, and that students will realize that service of the Motherland in a spirit of love, without hatred of anyone, is compatible with the message of Christ."

INDIA (MEN): "We desire to direct the attention of our members to the problems of the depressed classes and of untouchability. About fifty millions of our countrymen fall within the untouchable and depressed classes. The social and therefore political and even religious disabilities they are struggling under are unthinkable. There is a general movement in our country just now to remove these disabilities. The attitude of our members and of students in general, including non-Christian students, to this question is one of dissatisfaction, but in the face of the customs and traditions of the country they are simply helpless to do anything."

SOUTH AFRICA: "The social questions that most concern the students are the Poor White problem, the Native question and the Cape Coloured question. We are seeking to direct the thinking of our students on these questions by lectures, discussions and reading."

UNITED STATES: "Largely because of years of quiet, sane and effective work by friends and members in the Southern States, a most significant development has been taken up, involving the building up of committees of both white and black races who are determined to understand the point of view each of the other, and through education and conference to work out sympathetic co-operation. Looking round a horizon which shows not a few disquieting clouds, one sees nothing more promising than this."

(3) The strong lead given by Eastern Christians in the matter of social work:

CHINA (MEN): "Our Movement has been a pioneer in social study and service amongst students of China. Social service has become even more marked during the past two or three years because of the general student awakening over the country. This awakening has been a genuine renaissance which aims at nothing less than a thorough-going regeneration of the country along social, industrial and political lines. The most popular Bible Study book this year has again been Arthur Rugh's *Course on Jesus' Program of Social Reform*. Groups of students, not only in organized Asso-

ciations, but also drawn from the unorganized Government Schools by the said Associations, have been studying social problems from the Christian viewpoint."

It is interesting, in view of the above, to find that China considers both the holding of Bible Schools and the raising of relief funds as part of their social work. Under the heading of social work they report:

"Members by the hundreds have helped in Bible Schools during the past summer vacation. One institution reports 143 students conducting such schools, with a total enrolment of 1,500 boys and 300 girls as pupils. Our members have participated generally, and in many places sacrificially, in famine relief work."

Japanese women mention, as an obstacle to Bible Study, that:

"Students are too much occupied with practical books on such subjects as economics, labour movements and secular literature."

(4) As already shown under the heading of "Evangelism" (p. 22), the preaching of an individual gospel, apart from a social gospel, is impossible amongst students, and in this gospel to the community, which is so essential as a background for the gospel to the individual, international and inter-racial as well as national problems must be dealt with with courage and faithfulness.

(5) Reports show that students are taking part in almost every known form of social work, but there is a marked tendency to emphasize the need for getting the student to discover the mind of Christ on social problems and thus develop an attitude which will colour his whole life, rather than to urge him to do bits of social work during his university days. To this end Movements endeavour to give their students a chance to confer freely with representatives of labour. To get the students alongside of men and women of their own age in other walks of life, to give them a chance to get inside the other man's skin is the aim of the leaders of social work in different countries.

U.S.A. (WOMEN): "We desire to make our members thoughtful about the present organization of society and the existing relations between the groups of people, and at the same time to so present Jesus Christ that they will be filled with a passion to change the world if need be. The industrial and inter-racial problems are of special interest, and the international relationships coming to be so. With the growth of Departments of Sociology and Economics, many students have opportunity for scientific examination of society, and we try to supplement with human contacts and with opportunities to consider the gospel of Jesus Christ. In the past year the Student Movement has had close relation with the Federation of Industrial Clubs connected with the Y.W.C.A. Members of the two Movements unite for study and service. Delegates are exchanged at conferences, with the result that the two groups of young women find they are concerned with the same things and begin to see society through each other's eyes." We are reminded of the summer homes for industrial girls and women students

which have been so fruitful in bringing understanding between the two classes in Sweden and Norway.

Britain mentions as a means of cultivating social understanding :

“(a) Frequent addresses in colleges by social experts and social workers. Quite a number of rank-and-file working men and women, e.g., a dock labourer, a blacksmith, a labourer's wife, have spoken in colleges in the last year.

“(b) Social Study Schools : These are short conferences lasting from two days to a week. An industrial district is chosen, and from ten to thirty students stay there. All sorts of men and women knowing the district well are brought in to speak to them, and in small groups of two and three they make visits of observation.”

(6) There is a healthy tendency shown in this year's reports to consider that the social problems within the universities themselves are the first problems which claim the attention of Christian students.

U.S.A. (WOMEN) : “It will be interesting to discover whether the new social conviction and passion of our members will direct themselves toward the undemocratic and un-Christlike practices of many of our universities and colleges.”

France, Japan, the United States, Germany and Sweden emphasize the need for right sex education and want “help to guide the thinking of responsible educational leaders in this important phase of morality and social hygiene.”

Germany is giving a strong lead in socializing student life in general :

“A large number of our students are interesting themselves in social questions not merely because of their general interest, but also because the economic situation demands that the student should himself earn the money for his study. At the recent Studententag of the Deutsche Studentenschaft, to which all German students belong, the whole assembly adopted the idea of the ‘Werkstudent’ who earns the wherewithal for his studies by working, and first and foremost by manual work—agricultural and industrial. A representative of the Trades Unions was present. It is to be hoped that this association in labour of the academic with the manual worker will bring about a spirit of greater friendliness of these two groups, still separated from one another by distrust and lack of understanding.

“Economic pressure has likewise brought about many new social unions among the students themselves. The German Student Christian Union has organized a social work for the relief of students in the German Student Service (Deutsche Studentendienst), through the medium of which the European Student Relief of the Federation carries on its welfare work, together with the Wirtschaftshilfe der Deutschen Studentenschaft. All three organizations work together for the formation of the Co-operative which as a permanent organization has as its object the improvement of economic conditions for students.”

MISSIONARY (XIV).

In considering the Missionary Policy of the various Movements, once more we shall be obliged to run over into our sections on the International Relations Aim, Social Work and Foreign Students.

Dominant notes in the missionary answers are :

(1) The effect of the Glasgow Conference on Missions and International Questions, and similar presentations by other Movements, more or less the result of the line taken at Glasgow (see under "Conferences," p. 16). What the message of Glasgow was and what its results is told in the British report.

"The most notable effect was a general quickening in the life of the entire Movement. The ordinary activities of the Christian Unions were carried out with greater conviction and power. We attribute this to a new certainty about the message of Christ for the world and the triumph of the Kingdom. Two great difficulties stood in the way of missionary propaganda: (1) a doubt regarding the right and power of a half-pagan West to carry on a Christian Mission at all; the other, the question of the ultimate supremacy and truth of the Christian Revelation. It is here that Glasgow has been invaluable. The speakers revealed a world, East and West alike, in all departments of its life in need of Christ, and the evening meetings, together with Bishop Temple's masterly lectures on the Universality of Christ, gave to both heart and mind new conviction regarding the Gospel. Much also was accomplished in the way of redeeming and renewing the whole conception of foreign missions in the minds of many students. Missionary work was related to economic and political movements. Missionaries on the platform spoke out most boldly of all upon racial pride and economic injustice, and the relation of the missionary to the growing Church abroad was set forth. No Conference has ever shown more clearly the place of discipleship in all life; the engineer and the civil servant were shown their place in God's purpose for the world as well as the missionary. That many lives were given to God's service we know, and of the missionary volunteers, who can most easily be tabulated, an unusually large number are outstanding members of the Christian Unions."

(2) The question of Foreign Students: Speaking of the Glasgow Conference, the British Movement notes "the emphasis laid in the Conference on the point of view of the peoples of Africa and Asia themselves and their representatives in our midst. It is difficult to exaggerate the importance of this. It resulted in many new friendships, in new confidence on the part of many Orientals and in a new strain in the thought of many about the place and function of missionary work."

CANADA.—"There is keen desire on the part of Canadian students to understand the missionary problem from the viewpoint of the Christians in the country where the missionary work is to be carried on. The majority of them would be quite willing

and keen to work in closest co-operation with the Christian students in these lands."

In pursuance of the same line of thought both Australia and New Zealand send secretaries, known as their Overseas Secretaries, to work under the Student Christian Movements in Oriental lands.

As to the result of the effect of contact with foreign students upon the missionary and international outlook of their members, the British Movement states that "it is hard to generalize. Undoubtedly questions are raised about the value of different religions. Also there is a strong element of criticism of missions and missionaries among students who come from the East and it is more difficult than it used to be for the student to hold an idealistic view of the missionary enterprise. On the other hand the influence of strong Christian students found among these Easterns is considerable, and makes a great impression upon our students. Some of them are undoubtedly drawn to think of service abroad through friendship with men and women from the East. There is gain and loss owing to this contact and the resultant atmosphere is a medium in which it is not always very easy to present the missionary cause. On the whole the result is good. It makes the best of our students anxious to get at the truth about Christian Missions and it does not in the long run seem to affect one way or the other the actual supply of missionaries."

The new position may be summed up in a demand for the Sharing of the Task, a demand that Christians, East and West and North and South together, shall give everything that they have to the bringing in of the Kingdom of God on earth.

(3) The actual volunteering for the Mission Field among the best type of students does not seem to be diminishing, but rather increasing. In Britain, where some had feared that the result of the missionary presentation at Glasgow would be to deter students from becoming missionaries, the number of volunteers during 1920-21 was 257—147 men, 110 women—as compared with 206 the year before. Of this number 136 joined after the Glasgow Conference. In the United States, last year, from the point of view of volunteers sailing for the Mission Field, was the best since the Movement began: 595 student volunteers sailed, i.e., 25 per cent. more than in 1919 and 50 per cent. more than the average number sailing during each of the past ten years.

Over against this we must set the fact that in one of the most important countries for the supply of well qualified missionaries—Germany—students are prevented from reaching certain mission fields by the Government regulations of certain countries, while to other countries open to them the state of the exchange makes it impossible for more than a very limited number to be sent. It is immensely encouraging that in spite of these overwhelming difficulties, the German Studenten Bund für Mission has taken a great step forward this year, is reissuing its news-sheet, *Los*

Hefte, has held a Missionary Study Conference and has sixty members in its Studenten Bund. Discouraging again may be thought the action taken by the Australian Student Christian Movement, taken at their January Conference, in discontinuing the Student Volunteer Movement. The decision, however, according to their report, "was born of the conviction that the Student Volunteer Movement which had brought the Student Movement into being had attained its purpose by permeating it with a world outlook, that the aim and basis of the Australian Student Christian Movement implies that all members of the S.C.M. are bound to give their serious consideration to the claim that any part of the world may make for their services and influence. They are convinced that the decision meant a big step forward in recognizing that there is but one standard of dedication for the followers of Christ, and that the distinction between 'home' and 'foreign' must be utterly abolished." It is too early, of course, for the practical results of their decision to be manifest as yet.

France and Switzerland continue to lay great stress on their Volunteer organizations for work at home and abroad—Les Volontaires du Christ.

India is considering the formation of a Volunteer Movement; in the meantime it is bringing constantly before the Christian students their special task in bringing the message of Christ to their own land, namely, in spite of all the difficulties which they feel about missionary service, consecrating themselves to supplying the terrible lack of Christian teachers in colleges and schools.

(4) As for Missionary Study, the tendency is to merge missionary study in the study of social, political and international questions. It is not that there is less study, but that it is done with a broader outlook and a larger background. Australia says:

"Missionary interest is developing as a vital part of the Movement's work. Students are taking an increasing interest in other countries. In some Unions the Circles organized by Public Questions Societies for the study of international questions or of conditions in other countries, have to some extent taken the place of Missionary Circles."

Books which show the connection between the social and missionary problems, e.g., Frank Lenwood's *Social Problems of the East*, and Kathleen Harnett and William Paton's *The Highway of God* are widely studied.

(5) Another marked tendency in a number of countries is, in the words of the British Movement, "a general desire amongst a certain number of people, to go abroad and practise their ordinary profession in a Christian manner without being committed to the service of a Missionary Society. With this in view and in order to help Christian laymen abroad already in Government and commercial service, an Overseas Fellowship has been founded which will function as the Student Movement Auxiliary does in this country: put newcomers in touch with like-minded residents

and help them through fellowship and friendship to keep alive their ideals of Christian service."

The Dutch Movement states: "The members of our Movement who intend to go to the East Indies after finishing their studies, nearly 10 per cent. of the total membership of our Movement, have grouped themselves together as the Indian Section of the Student Movement."

FOREIGN STUDENTS (XVI).

The problem of the foreign student has never been so serious as it is now; the flooding of the refugee students chiefly from Russia, to the number of 20,000, over the whole of Central and Western Europe and even into Syria, Egypt and America, makes the actual task of their relief by the E.S.R. one of extreme urgency and difficulty, for almost every one of them is practically destitute. The variety and extent of this refugee field must be studied in the literature of European Student Relief. But to the difficulty of caring for their bodies, is added the task of cultivating friendly relationships with them. In almost every land some form of Student Movement work is being developed amongst the Russian students, sometimes by the National Student Christian Movement, or in lands where that is not strong enough to carry it, by the invaluable help of the Overseas Departments of the Y.M. and Y.W.C.A., e.g., in Czecho-Slovakia, Poland, Germany and the Baltic States, Japan, etc.

As to the kind of work being carried on this year:

(1) There is a universal taking hold of work for foreign students in every country where the Movement is strong enough to touch it. France, Germany and Italy have all commenced or recommenced such work this year, and Holland is giving quite a new attention to her groups of South African, Austrian and Indonesian visitors.

Japanese women report attention to Korean and Chinese women students through their Friendly Relations Committee; Japanese men report endeavours to cement good relations between Chinese and Japanese students in Japan.

Only in Switzerland has the work diminished, and that not for lack of zeal, but because of the state of the exchange, which has turned Switzerland from a cheap land to a dear, and reduced the number of foreign students from 6,000 before the war to 1,200. Belgium is the only land where a large field of foreign students is completely untouched by the Federation whether by relief or otherwise.

(2) The term foreign student is tending to disappear, for the simple reason that all our Federation work aims at dissipating the idea of foreigner and substituting that of friend. The U.S.A. Movements have Committees on Friendly Relations, the British Movement, an International Relationships Department. "Part of its duty is to guide the Student Movement in all questions

relating to International Relations, to help British students to think in the right way about them and to publish literature on the subject. The other work of this department is to help the foreign students." Much of the work is done by the foreign students themselves. "An International Council was held for four days in Cambridge in June, when thirty-four representatives from eleven races met to confer concerning work amongst Oversea students, and to provide guidance for the International Relations Department."

Everywhere our Movements touch foreign students, the thought is prominent of learning as well as giving, thinking alongside of the other man, the sharing of the task. (See on Missionary, p. 32.)

(3) The Foyer idea is as prominent as ever. Magnificent advanced work is being done by the International Foyer in Paris, the Studentsky Domov in Prague, the three Foyers of the Student Y.W.C.A. in New York, Chicago, and San Francisco, the Studentenheim in Zürich.

(4) Alongside of the teaching of international fellowship, much stress is laid on the development of National Student Groups. The Committee on Friendly Relations in America works through Indian, Chinese, Japanese, Filipino, Latin-American and Russian national organizations with their own committees, conferences and publications. Britain in the same way has worked with Indian, Chinese, Egyptian, West Indian and African and Russian groups and institutions; France likewise with Chinese, Jugoslav, etc.; Switzerland with Jugoslav.

15. ATTITUDE TOWARDS THE FEDERATION (XV).

The answers to the questions on this point need scarcely be given if this summary has in any way done its work. The Movements understand vastly better the significance of the Federation to which they belong: they criticize more, it may be, but it is the healthy criticism born of great expectations, love and loyalty. There are great, even acute differences on all but fundamental points between the member-nations in the Federation, but this is exactly what constitutes its beauty and power, and is the measure of its possibilities. Never in any year has the Federation done a greater work, never was it more alive in every corner, never was it in greater danger, never had it such possibilities within its grasp. The nations look with an expectation and a longing that is almost appalling to the Federation Conference at Peking, April 4th to 9th, for further international vision and inspiration and for a Message of Power. Therefore, brethren and sisters in the Federation, Let Us Pray.

